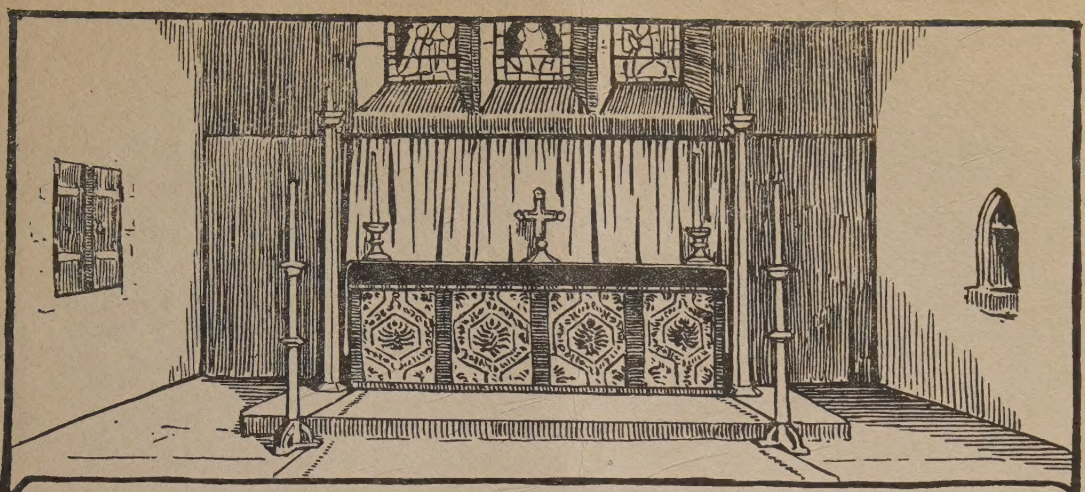

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 11. **No. 37.**

Spring, 1939.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

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THE PRESIDENT'S NOTES.

Members of the Society will learn with very much regret that we have received the resignation of the Rev. W. E. Norris from the office of Hon. General Secretary.

He has filled this arduous position for a long time and steered the Society through many difficult waters. We shall all deplore the loss of his wise counsel and efficient administration. Although, however, the pressure of his work compels him to resign the secretaryship, he has most kindly consented to serve on the newly-elected Executive Committee.

I must therefore record here the profound gratitude we all have for his past help so readily given, our deep regret at his enforced resignation, and the satisfaction that his advice will still be at our disposal.

We are glad to be able to announce that the Rev. G. B. Timms has most kindly undertaken to succeed Mr. Norris. We extend a warm welcome to him and assure him of our best support. All communications for the Hon. Secretary should now be addressed to Mr. Timms, at 341 London Road, Reading.

An important letter is shortly to be addressed to every member of the Society, and I would commend it to your careful consideration. H. ADEANE BYARD.

EDITOR'S NOTE.

The Dean of Chichester has been unable to send me the article on the Anaphora which, as the President announced last time, was due for publication in this number of the Gazette. We hope to publish it in our next number.

REUNION NOTES.

The recommendations of the commission appointed by the Archbishop of Canterbury to confer with representatives of the Lutheran Churches of Estonia and Latvia are now before the Convocation of Canterbury, and are, I understand, being considered by a committee appointed for that purpose. They are on the same lines as the agreement made some years ago with the Lutheran Church of Finland. I was originally a member of the commission (as I also was of the commission which went to Finland) ; but I was unable to accept the invitation to go to Estonia and Latvia, and therefore I had no part in the drawing up of these recommendations.

The friendly relations established with these two Churches ought to be promoted by every lawful means ; and in general I support the acceptance of the proposals. But there are two points on which caution should be exercised.

The Lutheran Churches do not hold the same doctrine of Confirmation as we do. The Bishop of Gloucester always refuses to recognize this fact, or perhaps is unable to see it, but the answer of the Provost of Riga to my question is quite explicit (p. 17) " Chrism in the Orthodox Church was regarded as a gift of God, but in a different sense from that which they believe about their own Confirmation. Confirmation was administered to Orthodox persons who became Lutherans, as Chrism would be administered to Lutherans who became Orthodox. Elderly persons could be received " (in the Lutheran Church) " by simple admission to Communion."

We have told our Orthodox friends again and again that our Confirmation is the same as their Chrism. It cannot, then, be the same as Lutheran Confirmation. It was for this reason that I insisted, in the Finnish negotiations, that we should say that each Church believed the other to hold, not " all the fundamental doctrines," but " the most fundamental doctrines of the Christian Faith " ; and this language is reproduced in the report now under consideration. Confirmation is not one of the most fundamental doctrines, but it is fundamental (Heb. vi, 2), and the greatest care must be taken to see

that we do not in any way identify Lutheran confirmation, which is not a sacrament, with our own, which is. If only for the sake of our relations with the Orthodox Churches, this is of the utmost importance.

The other point as to which caution is needed is the provision for Latvian and Estonian bishops to be sent to take part in the consecration of our bishops. In the case of the Church of Finland, this part of the agreement was omitted by the Lower House of the Convocation of Canterbury, and no joint consecration of the kind proposed has taken place. In Estonia and Latvia, episcopal succession is not part of the tradition of the church, as in Sweden and Finland. In Sweden, there has never been a break in the succession ; in Finland, one break, not deliberate but accidental, the effect of which is now being repaired. In Estonia and Latvia there has apparently never been any succession since the Reformation. Bishops were reintroduced after the war, and consecrated by Swedish and Finnish bishops. The present Archbishop of Latvia (for whom personally we all feel the greatest respect) has never been consecrated at all, but acts in all respects as a bishop.

I am aware that it is difficult to alter an agreement which has been signed by two parties ; and I am most unwilling to suggest anything which would mar the present friendship with these two churches. But I am sure we ought not to invite anyone to take part in Anglican episcopal consecrations, about whose valid consecration there is any doubt, or to offer any privilege to the Estonian and Latvian Churches before it has been offered to the Church of Finland. At present there has been no sharing of Anglican and Lutheran consecrations in any country except Sweden.

Dr. Goudge's recently published book, *The Church of England and Reunion* is the most valuable and stimulating book on this subject that has appeared for many years. Dr. Goudge is always fair, original, and learned ; his own standpoint is quite clear, yet he is not afraid to criticize his own party. Everyone interested in Christian unity (and all Christians ought to be intensely interested in it) should read this book. The author, as an Englishman, describes first the peculiar features of the English Church, and those of the English mind to which they are due ; and then the minor obstacles to reunion, from which he takes his readers to the main obstacle. This, as we are more and more coming to see, is the great differences as to the nature of the Church, and the refusal, in some quarters, to recognize the existence of these differences. In the second section of the book, the Biblical doctrine of the Church is expounded, with special emphasis on the fact so often forgotten, that the Church was not founded by our Lord, but is identical with the Church of the Old Testament, as is assumed by all the writers of the New Testament, and by all Christian liturgies.

In the third section of the book, the author discusses the present situation ; he is on the whole optimistic, but he shows the falsehood of many popular ideas. All churches, and not least the English Church, must change very greatly before union becomes practicable. It is impossible in a review to catalogue all the brilliant suggestions of this book : it should be read again and again ; it is hard to say whether Anglican or non-Anglican readers will gain more from it.

Dr. Goudge is not, of course, always convincing : sentences here and there are very surprising. On p. 65, he tells us that it is difficult to prove that anything certainly *de fide* in the Roman Church is certainly false : some of us find this quite easy ! He says that the Methodists are nearer to us than the Presbyterians, an opinion not usually shared by those who know both those denominations well. Indeed, Presbyterianism is scarcely mentioned, for reasons which one can perhaps guess. On p. 269 he says that to say to " extreme " Anglo-Catholics, " non licet vos esse," you ought not to exist, is as absurd as it is unjust : on p. 316 he says that there are a few Modernists and a few Anglo-Catholics who ought not to be in the Anglican ministry. He thinks that Rome has given up persecution, but the present condition of the Orthodox Church in Poland (and other contemporary facts) show that if Rome does not persecute, it is not for want of will but for want of power. The Orthodox Church does not get its proper share of attention in the book. And there is one very serious defect : there is no index.

The problem of providing for the refugees has come prominently before the public, because of the exodus of Jews from Germany. But in our sympathy for new refugees, let us not forget the old ones. It would be disastrous if the Russian Academy

in Paris, and the other institutions of the Russian Church in exile, so necessary to the future of Christendom, were to fail because the alms of their supporters were entirely diverted to the Jews. And the needs of the betrayed Assyrians, for whose wretched fate we are directly responsible (as we are not responsible for that of the Jews), are more urgent than ever ; they are still constantly exposed to murder and robbery without any possible redress, to drought and fever with entirely insufficient medical attention (the rains in Syria have again failed this year), and besides all this, Latin missionaries, supported by the French Government, are trying to rob the Assyrian children of the faith of their fathers by offering them free education : while their own bishops are not allowed to visit them, or even to leave Iraq in order to consult with the exiled Patriarch about the future of their Church.

C. B. Moss.

NOTES ON THE CHURCHES IN EAST ANGLIA.

II. Southwold, Suffolk.

Long before the Duke of York (now King George the Sixth) brought Southwold before the Public eye with his Boys' Camp, this quiet little seaside town was famous in ecclesiological circles for its imposing Parish Church. Indeed, the Church at Southwold together with the one in the adjacent Parish of Blythburgh form two of the ecclesiastical treasures of East Anglia.

It is not possible to deal here with both these great churches ; but those who would like to know something about them and their contents, should acquaint themselves with Mr. H. M. Cautley's magnificent new book : *Suffolk Churches and Their Treasures* (Batsford, 21/-). The photogravure in this book is truly superb.

The Church at Southwold is a stately building in flint, with a tower at the West end in the same material. The exterior surface of the walls is patterned in places with that mixture of ashlar and flint peculiar to this part of England, known as East Anglian Flint Flushwork. Over the West window the following inscription is done in this Flint Flushwork : " Sanctus Edmundus ora pro nobis." From this fact it will properly be gathered that the Church is dedicated to St. Edmund-the Martyr-King of East Anglia.

Like the greater number of churches in Norfolk and Suffolk, St. Edmund's is built in the Perpendicular Style ; and we are reminded of this as soon as we enter the Building. The vast size of the aisle windows together with those in the clerestory gives that sense of spaciousness and loftiness which one associates with that peculiarly " English " form of late Gothic known as Perpendicular.

Unfortunately, the spaciousness at Southwold is somewhat marred by the overcrowded seating arrangements made in the last century. Apart from this, however, we might get a fair impression as to the appearance of the interior prior to the troublous times of the Reformation. This, for two reasons : (1) Most of the mediaeval woodwork in the Chancel has been preserved ; (2) During recent years some splendid restorations have been made entirely in keeping with the original work in the Church.

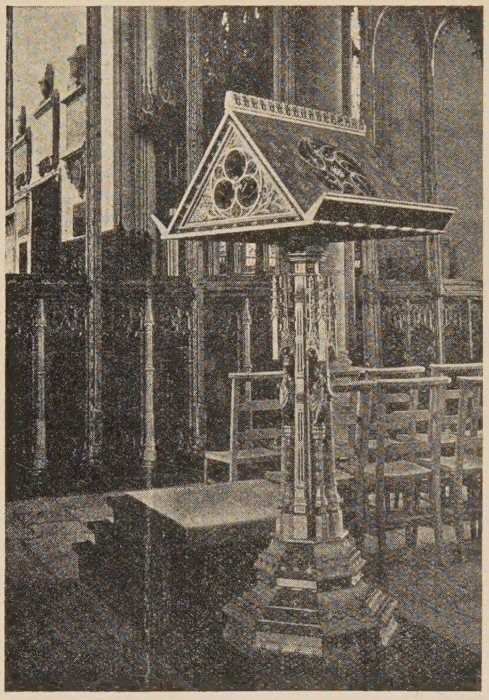
The Screenwork extends across both aisles as well as the main Chancel. Like most of the East Anglican screens, this one was intended to be gilded and coloured ; in this particular instance the original decoration has been wonderfully preserved. The panels in the wainscot all contain full-length figures of Saints. The screen is very well illustrated in Mr. Cautley's Book ; including some coloured plates of the wainscot panels.

Inside the screen the original seating arrangements remain. The stalls for the clergy of course back on to the screen and face east ; and a single row of seats is placed each side of the chancel. The panelling on all the desk-fronts is beautifully and completely traceried ; while the seats themselves are in the usual form of misericords.

The main Chancel is aisled part way on both sides, and the " returned " stalls on the north and south sides of the chancel are separated from the aisles by parclose screens of exquisite and delicate beauty ; there is perhaps, nothing quite like these screens anywhere else in England, with the possible exception of the parcloses round the Sprying Family Pew at Lavenham in the same County. Full details of the Southwold Parcloses will be found in Howard and Crossley's *English Church Woodwork*.

The only mediaeval woodwork remaining

outside the Quire, is the pulpit—a splendid example of late fifteenth century carving. This pulpit was recently re-coloured and gilded after the intentions of the original designers; the mention of this fact brings us to the second reason for visiting Southwold, viz., its recent restorations.

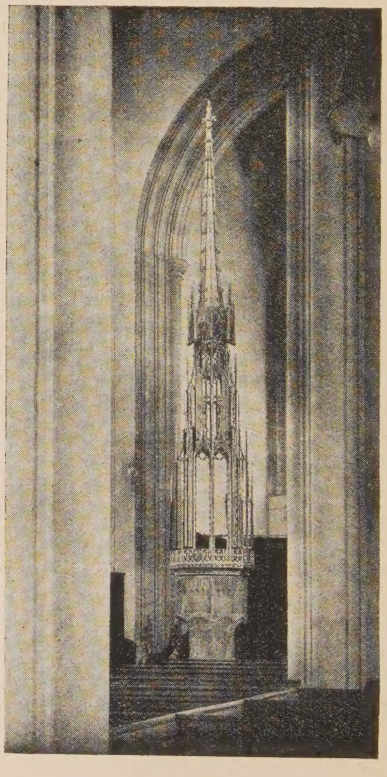


LECTERN BY F. E. HOWARD
(mediaeval screenwork in background).

The Anglican Society may justly be proud of the fact that these restorations are associated with a former member of the Society—the late Mr. F. E. Howard. Mr. Howard's, work besides the restoration of the pulpit, includes the refurnishing of the High Altar, the two Side chapels, a Lectern, and a lovely Font cover.

The observant visitor to Southwold will be struck by the number of steps upon which the High altar is raised—an unusual feature in a mediaeval parish church. There are, however, several examples in the Eastern counties, e.g., St. Peter Mancroft, Norwich, and the Church of St. Gregory in the same city. In all the instances quoted there is either a chamber or pathway underneath the sanctuary; the altar therefore has been raised above the usual level to allow for this arrangement. In the case of St. Peter Mancroft, the late Sir W. St. John Hope suggested that the pathway passing under the sanctuary of the Church by means of an archway, was designed in order to allow the great Palm Sunday Procession to make the complete circuit of the Churchyard, there being no extension of the latter beyond the East wall of the church itself. At Southwold, however, there is a curious chamber under the sanctuary for which no adequate explanation can be found.

Having made this digression, we must return to the high altar itself; this has been refurnished in the "English" style. The four riddel posts decorated in green and gold are from Mr. Howard's designs, likewise the embroidered altar frontals. It is perhaps, with somewhat mixed feelings that one views the reredos, which is long and low in accordance with English Gothic tradition. The reredos is divided into five panels depicting scenes from the Life of our Lord. The design and delineation are in a rather sentimental french style. Viewed from a distance, the reredos seems to fit in fairly well with the general scheme of the altar,



FONT WITH NEW COVER.

as the colours are not glaring or garish ; but it seems rather a pity that Howard was not allowed to make a true gothic design—he excelled at such work as do few others to-day.

The Chapel in the North aisle has been refurnished with a dignified altar dedicated to the Holy Trinity ; while the South aisle has been treated in a similar manner for the Lady altar.

Two further items speak of Howard's skill and craftsmanship ; the first is the beautiful two-sided carved Lectern decorated completely in gold and colour. It is a copy of the mediaeval one at All Saints', York.

Lastly, the *chef d'oeuvre*—the Font cover. In general design and outline there seems to be some resemblance between this and the mediaeval one at Castle Acre, Norfolk ; but there is much in the former which is distinctly original ; Howard was no mere copyist. The whole cover is coloured and gilded ; the colours being green and red. The Cover was actually completed after Mr. Howard's death and might well be the memorial of one who was a true English Catholic, and a very great artist and craftsman.

In spite of the one or two criticisms we have made, one does feel that the interior of this noble Church presents anyone with a little imagination with a vision of the intentions of its builders and founders.

It is interesting to reflect, indeed some would say remarkable, that the restorations at Southwold have taken place under a "Low church" patronage and tradition. Once again we are reminded that the English Church need borrow nothing from modern continental practices in the matters of art and ceremonial. Southwold shows us that the carrying out of the Ornaments Rubric and its proper implications will give us something which is both stately and catholic, as well as being true to our heritage.

THE CHURCH OF ENGLAND MEN'S SOCIETY.

By The Right Revd. the Lord Bishop of Ely.

The Church of England Men's Society came into being at the end of the last century, as a result of an amalgamation of three existing societies for men, namely the Church of England Young Men's Society, the Young Men's Friendly Society, and the Men's Help Society. Its first chairman was the then Bishop of Stepney, who is now Bishop of London, but for twenty-one years the chairman was Dr. Lang, the present Archbishop of Canterbury, who remains a true friend and strong supporter of the Society.

Dr. Watts Ditchfield, Bishop of Chelmsford, held the chairmanship for only about a year, and was succeeded by Dr. E. L. Bevan, who was chairman for ten years until his death in 1934. In the early years of this century the Society—having a very simple and not very exacting rule of life—had a very large membership ; but it is probably true to say that too many members were enrolled whose membership was hardly more than nominal. After the Great War it was felt that a more significant rule of life was needed and the Society was reorganized on a communicant basis, with the present rule of life, namely " In the power of the Holy Spirit, to pray to God every day, to be a faithful communicant, and by active witness, fellowship and service to help forward the kingdom of Christ." The war and the altered rule of life heavily reduced the membership of the Society, but it is arguable that quality rather than quantity of membership is to be desired in any Church society. The "few good" are more influential than the "good few." In his book, *Ends and Means*, Mr. Aldous Huxley, expressing grave concern at the condition of our country and the world, considers the question how this can be bettered, and reaches the conclusion which had already been reached by a very different man, the late Dr. Charles Gore, namely that improvement can best be brought about by comparatively small groups of high-minded and like-minded individuals, who, in Bishop Gore's words, " inspired probably by prophetic leaders, have attained to a true vision both of the source of our evils and of the nature of the true remedies ; and who have the courage and faith to bind them together, to act and to suffer in the cause of human emancipation, until their vision and their faith come to prevail more or less completely in society at large." Mr. Huxley suggests that, for the purposes which he has in view, these groups should be comparatively small. Thus he writes, " it is

found empirically, that group activities and characteristically group feeling become increasingly difficult when more than about twenty, or less than about five, individuals are involved." "It is significant," he adds, "that Jesus had only twelve apostles, that the Benedictines were divided into groups of ten, under a Dean; that ten is the number of individuals constituting a communist cell."

A branch of C.E.M.S. in the parish need not, therefore, have a large membership—in fact it may work more effectually if it has a membership of one or two dozen—or even fewer—really keen man. This will not form an exclusive clique but will be the active agent in the task of winning the men of the parish to Christian discipleship. In cases where there is, in fact, a large membership, smaller groups of members may be formed, each of which will be charged with some particular branch of the work which is undertaken by the Society. In some cases there are in a parish, both a Men's Fellowship to which anyone is admitted, on the easiest terms, and also a branch of the C.E.M.S. which may make itself largely responsible for the work of the Fellowship.

A C.E.M.S. branch should concern itself about (*a*) Devotion, (*b*) Study, (*c*) Evangelism.

(*a*) The members are communicants and ought to be regular and devout communicants. The meetings for business or study should not normally be prefaced merely with the saying of a collect. The members will do well to meet, if possible in Church, before the transaction of business, for at least a quarter of an hour, much of which may be spent in silent prayer. The experience of the C.E.M.S. in one Diocese was that the result of following this method was that, when the time came for discussion, a common mind in regard to the branch's activities was easily reached.

Members should also take advantage of opportunities of occasional Retreats. Those who have never been to a Retreat are apt to fight shy of the experience: those who have been are almost always keen to repeat it.

(*b*) Study. It is essential that the members of a branch should equip themselves to be ready to give an answer to those who ask of them a reason for the faith that is in them. Those who, by whatever means, are going to proclaim the faith must first understand what Christianity is and also (this is nearly as important) what it is not: for misconceptions of the true content of the gospel are widespread and persistent. Some few years ago it was suggested to the whole Society, that, as a result of study, individual and corporate, all members of C.E.M.S. should be able to give an intelligent explanation and justification of each of the articles of the Apostles' Creed.

(*c*) Evangelism. Every branch, under the direction of the vicar, or at least with his approval, should be engaged in some form or other of evangelistic work. In this connection many suggestions to branches have been tabulated in an "Open Letter on Evangelism" which has had a wide circulation. Sometimes an evangelistic effort on a considerable scale can be better undertaken by a Federation of C.E.M.S., consisting of a group of branches which have some geographical connection within the Diocese. In the autumn of 1937 an appeal was made to all Federations in the country to prepare themselves to undertake some active evangelistic enterprise about Ascensiontide in the following year. Many Federations in different parts of the country responded to this appeal. The response took various forms: in some places, houses in new districts were systematically visited by C.E.M.S members, in some places cottage meetings were held in outlying hamlets, in others week-end missionary campaigns were held, and members conducted the services and gave addresses in Churches, and Mission rooms, and in the open air; and it was significant that, in several cases, those who so responded to the appeal testified to the value to themselves of an experience which they were determined to repeat.

What has just been said is very far indeed from constituting an exhaustive list of the activities of branches and Federations of C.E.M.S. in this country.

Moreover, the Society is not confined to England. Probably it is nowhere stronger than in the Indian Diocese of Dornakal, where there are thousands of members. In Australia the C.E.M.S. publishes a monthly magazine, the *Australian Churchman*, which is conducted with remarkable vigour and enterprise. There are Men's Societies also in New Zealand, in South Africa, in the West Indies, and in the army (where the Guild of St. George, affiliated to the C.E.M.S., is a very live organization), in the Merchant Service, and elsewhere.

It has often been said with truth, that

no one really knows the C.E.M.S. until he has attended an annual conference. These conferences are attended by hundreds of adult male communicants of our Church, gathered from all parts of England and Wales, with a few from other lands; and the spirit of enthusiasm and good fellowship which is manifest at an annual conference is extraordinarily stimulating to those who are present.

The C.E.M.S. is loyal to the constitution of the Church of England; and no branch would be established, or maintained as a branch in a parish, without the approval of the incumbent; but in view of the proved value to the parish of a keen branch of the Society it seems reasonable to ask that incumbents of parishes where no branch exists should consider the question of the formation of a branch; and, particularly, that when it is formed it should be able to claim the sympathetic interest of the vicar. If he will bestow this interest, and will use the branch, as so many do, it will be found to be a valuable parochial agency.

Any who may read this article and wish to have full particulars about the Society's work and about the conditions on which branches can be established, will be provided with the necessary literature if application is made to the Secretary of the Society at its headquarters, 213 Abbey House, 8 Victoria Street, S.W.1. BERNARD : ELIEN :

LITURGICAL WORSHIP.

There seems to be a growing conviction that the participation of the congregation in the liturgical services ought to be more complete and thorough. There is even a movement to this end in the Roman Catholic Church itself. But we have the priceless advantage of a vernacular liturgy. Yet it cannot be denied that we have not made the most of this advantage of ours. One cause of this is the way in which many of the clergy take part in those portions which they say jointly with the congregation. These portions, the Lord's Prayer, Confessions, and Creeds, are carefully printed in the Book of Common Prayer. Each clause begins with a capital letter to mark it off from the others. But too often these are ignored altogether, and the officiant runs two or three clauses together at random, so that no one can tell what he is going to do, and the result is confusion, and a reluctance on the part of the congregation to join in. The worst instance of this is the second Lord's Prayer in the Communion Service. It is awkward to start together anyhow in the absence of any preface. But it is constantly begun in haste, without waiting for the people, and often said much too fast. Yet surely this ought to be the most solemn rendering of the Lord's Prayer of all in our services.

If the people are to join in the services they must not have surprises sprung upon them. This applies also to the deplorable practice of printing and observing marks of expression in the hymns, which is the very antithesis of congregational singing. How anyone with any common sense could ever have written thus :—

"*f.* In life, *p.* in death, *cr.* O Lord, abide with me."

or :—

"*p.* Angels of Jesus, *cr.* Angels of Light, *f.* Singing to welcome *p.* the pilgrims of the night."

Another point is as to the reading of the Psalms. There is no doubt that in some churches the chanting of the Psalms is attempted where it ought not to be. If it is really badly done there is nothing to be said for it. Would it not be worth while in such churches, and in all churches where chanting is not attempted, to take some trouble to recite the Psalms really well? It should probably be done on a low monotone. There should be a distinct, but not exaggerated pause in the middle of the verse, as the colon, partly to mark the parallelism of the poetry, partly also for the practical purpose of giving time to collect the thoughts and take breath, so that each half verse should be said in one breath, except where there is a semi-colon. And the Psalms need not be a duet between the minister and the people; they might all be said by the people themselves, each side of the church in turn. In this way the use of the Psalms in church would surely become more interesting and devotional, and in these various ways our services might become more truly congregational.

REVIEWS.

" PUBLIC WORSHIP ACCORDING TO THE USE OF THE CHURCH OF IRELAND, By Claude Chavasse. [Dundalgan Press, Dundalk, 1/-, post free, 1/0½d.]

The purpose of this little book is to show the Irish clergy how to conduct the services in strict accordance with the rules of the Church of Ireland ; in fact, to apply the principles of the Anglican Society to Irish conditions. This purpose is, on the whole, admirably carried out. We should be glad to see all candidates for ordination in the Church of Ireland compelled to study this book carefully. As far as we know, it breaks entirely new ground.

The conditions in which the Irish clergy work are so different from those to which we are accustomed in Great Britain, that we cannot explain to English readers the need for such a book as this. The Church of Ireland has drawn up canons and rubrics, which are everywhere strictly enforced by the Church courts and by public opinion, and which forbid many ceremonies and ornaments which are almost universal in England. We shall criticize this book from its own standpoint, accepting the rigid rules of the Irish Church as martial law binding on people in a state of siege, which must therefore be strictly obeyed until they can be changed.

The author deals with Morning and Evening Prayer (he dislikes the words Matins and Evensong), the Holy Communion Service, Baptism, and Matrimony. He gives detailed instructions for the celebration of Holy Communion, both with " three ministers," and with priest and clerk only. On fasting-communion, Mr. Chavasse's opinions are worth considering, whether we agree with them or not. He is writing for Ireland, where towns are few, and country parishes are often widely scattered ; in such parishes most of the people are working on farms, and often live as much as ten miles from the church. He thinks that fasting communion, though primitive and spiritually valuable, has, in Ireland, been purchased at too high a price ; that it separates the small " spiritual aristocracy " who communicate early from the bulk of the faithful, and the leisured class who can attend an early service from the workers who are obliged to be on the farm at that hour ; and that it has produced " liturgical chaos " by making Morning Prayer the principal service, instead of developing the Ante-Communion (which is still common in Ireland) into a Corporate Communion. He thinks that the " parish communion " at 9.30, which is becoming so common in England, is hardly practicable in Ireland. (In the country the hour of service cannot be earlier than 12.0, because of the distances, and the work on the farms ; in the towns, many people's arrangements are complicated by the necessity of providing for Roman Catholic servants, who have to keep the house while their employers are at church). Much of what he says is also applicable to country parishes in England.

We are not sure that Mr. Chavasse's claim, that the Irish canons may become obsolete through disuse, would be supported by the Court of the General Synod. It is true that canons in general become obsolete through disuse, but we are inclined to think that the Irish " canons " are really statutes, as the General Synod which makes them is by constitution and procedure an ecclesiastical parliament rather than a synod in the usual sense ; and that the example which he gives, the use of the black stole, which, though forbidden by the canons, is now common, is merely due to universal ignorance of the difference between a stole and a scarf (ignorance from which the Court of the General Synod itself is not immune !)

In his chapter on Holy Matrimony, the author seems to wish that weddings should be semi-private ; and suggests that the exhortation should be omitted, with the bishop's permission. We think this suggestion most unfortunate. Even in Ireland, where the ideal of marriage is high, the wedding sermon is a most valuable and unique opportunity of giving instruction, not only to the bridal pair but to their friends, on the nature of marriage and the religious training of children ; it is much more necessary than addresses at confirmations, where all the candidates have been, or should have been, carefully prepared beforehand.

As a whole, the book should be of the greatest service to the Church of Ireland. The enforcement of early Victorian standards of worship has at least saved the Irish Church from many mistakes. Even within the rigid limits of the rubrics and canons, there are many improvements that could be made, and this book shows how to make them. In

conclusively shown that Coleridge, though incapable of sustained literary effort, was not himself, except physically sometimes, bemused.

The outlines of his life are as follows. We have the testimony of Lamb that, as a blue-coat boy, he plunged deep into metaphysics. It is perhaps not so strange that after the epoch-making appearance of Lyrical Ballads (1798) and the settlement in the Lakes, where (4 Oct., 1800) he wrote *Dejection*, "that dirge of infinite pathos over the grave of creative imagination," he wrote practically no more poetry—he could never finish *Christabel*—as it is that he, by nature a philosopher and a preacher, ever wrote any poem that will live at all. He ought never to have gone to the Lakes; it was a completely unsuitable climate for his bodily constitution. Southey, always his evil genius, had provided him with an incompatible companion in the sister of his own wife (whom Dorothy Wordsworth called the lightest, weakest, silliest woman) was never suitable as a house companion, and coldly neglected him after his disaster. It is quite clear that he fell under the influence of opium as an unwise attempt to overcome rheumatic pains induced by the damp atmosphere of Keswick. Having acquired the habit he did not get rid of it finally till he fell in with the Gillmans, and went to reside with them at Highgate in 1818. The sympathetic and wise treatment of Dr. Gillman, and still more of his wife, could not indeed restore him to what he had once been, a man of immense physical energy, but at least gave him from 1818 to 1834 a happy and peaceful home, where he resumed the society of his true fellows and enjoyed an honoured evening to his comparatively short life.

That Coleridge's religious teaching has not attracted more attention and exercised more influence, is his own fault. If he wrote verse of magical simplicity, he wrote difficult and cumbrous prose in "broken-backed" periods; "his style was that of the seventeenth century without its architecture."

The first number of his short-lived journal *The Friend* (1809)— he fixed the 1st April for its issue, which Sir E. Chambers remarks was not altogether an inappropriate date—was pronounced by both Dorothy Wordsworth and Charles Lloyd to be obscure, abstruse and laboured. What he wrote was often thus, but when he spoke, he seems always to have been amazingly eloquent. There is a delightful repartee of Lamb's recorded. Coleridge said "Charles Lamb, I believe you never heard me preach"; Lamb stuttered out "I ne—ever heard you do anything else." Visitors simply had to listen to what flowed from him. He had no idea of conversation, but what he said was always original and often inspiring. It was complained that he would not answer questions; his son-in-law explains that he would never give a misleading "Yes or No," but tried to answer so fully that the querist should have no second question to ask. If he seemed to be involving himself in digressions, his thought was working lucidly all the time, and would work itself out in the end, if you had patience.

Naturally those who were not by nature philosophic found him hard to follow. As Samuel Rogers walked away with Wordsworth from one of the Highgate evenings, he said: "I did not altogether understand the latter part of what Coleridge said." "I did not understand any of it," was Wordsworth's reply. "No more did I," exclaimed Rogers. But if young F. D. Maurice had been there, he would have followed. There is profound insight in Lloyd's remarks: "He is one of those minds who, except in inspired moods, can do nothing—and his inspirations are all *oral*, and not *scriptural*," i.e. he could not write them down.

In writing he left few continuous passages, and chiefly aphorisms or short comments on the writings of English divines. "Aids to Reflection," originally planned as a commentary on the writings of Archbishop Leighton, came out in 1825. His metaphysics profoundly impressed Frederick Denison Maurice, himself the son of a Unitarian Minister, who had partly under the influence of Coleridge rejected Unitarianism as seeming "to his boyish logic incoherent and feeble". For at most three Sundays in January 1798 Coleridge had preached in a Unitarian pulpit at Shrewsbury, and a few years before had named his elder son David Hartley, after the materialist thinker, who believed that thought was a form of motion. That such an one had become a philosophic defender of the Trinitarian position was bound to impress Maurice; "I had no inclination to infidelity," he says, "Coleridge had done much to preserve me from that." They never met, it appears, but John Sterling was for a time a disciple of Coleridge. To

the Thursday receptions at the Gillmans' went all the literary celebrities of the day, English or foreign, along with any young man who could get an entrée. The change of view was not, as has been suggested, simply the reflex of penitence. Already on 16 March, 1801, he tells Thomas Poole that he has overthrown the Hartleian doctrine of association and the irreligious necessitarian metaphysics.

This no doubt was partly due to his study of German thinkers, Fichte, Schelling and Kant. But he does not seem to have been more than a critic of any of them, and his development was parallel to and apparently not at all influenced by Hegel. To Plato he always paid deep reverence, but of Plotinus he did not approve. "Omnia exeunt in mysterium," and it is Coleridge's great merit to have insisted on this. The world is a mystery of which God revealed in Christ is the only solution. Reason and Will are the attributes of God, and the διάνοια given us by the Son of God "that we may know Him that is true," (I John v, 20), is discernment by Reason. In no case can true Reason and a right Faith oppose each other, but our faith ought to be larger than our speculative reason and take something into her heart, that Reason can never take into her eyes; yet in all our creed there can be nothing against Reason. It is of course possible that Reason may concede well in logic, but by equivocation or false interpretation infers a false proposition in Theology. The mystery of *Original Sin*, which though a pleonasm—for no act is sinful which has not its origin in the will—must be held firmly, though not confused with the monstrous fiction of hereditary guilt. Sin calls for *Redemption*. The work of God is the fore-ordained redemption of our personal being, and the reunion of the Human with the Divine by and through the Divine Humanity of the Incarnate Word. That there is a future state is an essential of all religion, but "what differentiates the Christian Religion is that Grace and Truth came by Jesus Christ, and therefore each individual soul has a hope for itself—we should add to-day 'and for others'—in that future state."

The process by which Coleridge emancipated himself from Unitarianism was one of clear philosophic thinking, and this is the interest of him to us. That this thinking was valuable and has not lost its value even now, is testified by Professor Muirhead, who can see in our own day a reaction which "bears witness to the vitality and inherent attractiveness of the voluntaristic form of idealistic philosophy of which Coleridge was the founder." He says that in Moral philosophy nothing better or even as good was written in England till Bradley's *Ethical Studies* in 1876; and while he is careful not to endorse Coleridge's defence of Trinitarianism, he finds much to admire in his philosophy of Religion. It is far from the present purpose to defend everything Coleridge said. In particular it will be well to omit reference to his *On the Constitution of the Church and State* (1830), though there is something in it far beyond Dr. Arnold's ideas. Coleridge was prior to the Oxford Movement, yet he said "Christianity without a Church exercising spiritual authority is vanity and dissolution." We may fitly end this study of a great thinker with the following characteristic extract. "In whatever age and country it is the prevailing mind and character of the nation to regard the present life as subordinate to a life to come, and to mark the present state, the World of their senses, by signs, instruments and mementos of its connexion with a future state and a spiritual World; where the Mysteries of Faith are brought within the hold of the people at large, not by being explained away in the vain hope of accommodating them to the average of their understanding, but by being made the objects of Love by their combination with the events and epochs of History, with national traditions, with old monuments and dedications of Ancestral faith and zeal, with memorial and symbolical observances, with the realizing influences of social devotion, and above all by early and habitual association with Acts of the Will, *there* Religion is . . . In *that* country and under the predominance of such Maxims the national church is no mere State-Institute. It is that State itself in its intensest federal union; yet at the same moment the Guardian and Representative of all personal Individuality. For the Church is the Shrine of Morality; and in Morality alone the Citizen asserts and reclaims his personal independence, his integrity. Morality, *as* Morality, has no existence for a People. It is either absorbed and lost in the quicksands of Prudential Calculus, or it is taken up and transfigured into the duties and mysteries of Religion."

In 1840 Mr. H. N. Coleridge published

Confessions of an Inquiring Spirit, letters on the *Inspiration of Scripture* from his father-in-law to an unnamed friend, who may possibly have been his nephew Edward. It contains his free confession of faith, and is orthodox, so much so that it claims that a portion of the facts of Christianity *must* be miraculous, because our religion is both spiritual and historical. He claims that to this system his own understanding gives acquiescence, and his conscience consent, but wishes that his faith were in just proportion to his belief, a distinction most characteristic of one to whom faith in the first instance meant fealty or fidelity. The object of the letters is the nature of the inspiration of the Bible. The views he expresses, though then considered unorthodox, would to-day be readily assented to by everyone except the fundamentalists. The main object of this article is to suggest, in view of this adoption of his standpoint by sincere Christians in one respect, whether it would not be well to-day to pay more attention to his philosophic presentation and defence of the Trinitarian position.

CORRESPONDENCE.

To the Editor of the *English Catholic*.

"THE PARISH COMMUNION AND THE PRAYER BOOK."

It is probable that we are now in the early days of a movement which may, within the next half century, change radically the customary worship of many English Churchmen.

It would seem that the Holy Spirit is leading many to realise that worship, in the highest sense of the word, can only be rendered to God through Christ's own service, the service in which, supremely, we give ourselves to him and receive from him, in his divinely appointed way, grace to lead the Christian life in the world ; that therefore the great normal act of worship of the Family who hold the Faith, the Family of Christ's Church, should be a Parish Communion.

Now this movement of the Holy Spirit, if so indeed it be, brings us face to face with an important question which we cannot ignore. That question is this. To what extent is the ideal of the Parish Communion compatible with the standard of worship set by the Prayer Book ?

However much we may treasure the thought of a general adoption within the Church of England of the Parish Communion, we shall only be raising serious difficulties if we attempt to further that adoption apart from lawful authority. We have suffered grievously in the past, and are still suffering to-day, from an ecclesiastical anarchy in which every man does that which is right in his own eyes apart altogether from the corporate life of that Church of which each is a member. In other words any action which we may try ourselves to take with regard to the Parish Communion must be conditioned by principles of loyalty and order.

We must remember that it is our privilege in our corporate life always to " pray with the Church " and that our standard of " praying with the Church" is the Book of *Common* Prayer.

To what extent then, we may well ask, is the ideal of the Parish Communion compatible with the standard of worship set by the Prayer Book ?

Firstly let us consider briefly the question of the 1928 book.

Some of us like that book ; some do not. But such likes and dislikes are irrelevant to the argument. The real question is as to the extent which the existence of the revision of 1928 affects the standard of worship set by 1662.

Now it seems clear to the writer that the answer is " very little." For reasons which are familiar to all the Convocations never proceeded to a final approval of the proposed book. For better or for worse therefore the standard or norm of our worship remains that of 1662. The 1928 book provides a valuable possibility of deviation from the norm, as well as of interpretation of it where it is obscure, but 1928 is not in itself the norm of our worship as it might have been had it passed through all the stages of authorisation. Whatever we may think about Parliament's action, whatever we may think about the merits of 1928, the fact stands that 1662 is the norm of our worship.

Our problem is therefore simplified to the extent that we have to examine the ideal of the Parish Communion against the general standard of worship set by the old Prayer Book.

Now what is that standard ? It is this :— Morning Prayer ; The Litany ; The Churching of Women.

Holy Communion (or Ante-Communion) with notices of fasts and feasts, the reading of briefs, citations and excommunications. And with the preaching of the sermon.

The teaching of the Catechism for at least half an hour before Evening Prayer (Canon 59).

Evening Prayer with public catechising of the children and others after the 2nd Lesson, and with Holy Baptism if required.

Morning Prayer, the Litany, the Churching of Women and the Holy Communion can be divided by pauses so that no one who desires otherwise is compelled to be present for the complete group.

The one service which all should attend is meant quite obviously to be the Holy (or Ante-) Communion. This is the only service at which " the sermon " is to be preached ; it is the only service at which the notices, etc., are to be announced. It is, moreover, the service at which whole families are to be present, for the final Baptismal exhortation speaks of bringing the children " to hear sermons " and this is the only service at which a sermon is authorised.

No sermon is intended normally to be preached at Evening Prayer. That is the time for the catechising of children and Confirmation candidates, and for Baptism, in the presence of those members of the Family who have come to complete their round of worship by thanking God for all his blessings, not least for his gifts in Communion,

It is obvious that we have moved far from this standard and the course of events by which recession took place has received so little attention that it may be of some interest to attempt a reconstruction of them.

Speaking generally, in the first half of the last century the standard of 1662 as outlined above would seem to have been widely upheld, at any rate in the country parishes.

Morning Prayer, the Litany and Holy (or Ante-) Communion with sermon would have taken place in the morning and Evening Prayer with the administration of Holy Baptism in the early afternoon. In those days the length of the telescoped morning services would have been accepted as a matter of course. This was a slow moving age in which time was of little account.

Then came the Oxford Movement. In its wake came not only the admirable desire to increase the number of Communions (as against the common practice of holding Ante-Communion only), there came also the pressing of fasting Communion as obligatory.

The result was ultimately this. Nearly every parish, save those in the remoter districts, in the last half of the 19th century adopted the practice of holding a Communion service at 8 a.m. The result was the displacement of the Celebration which had followed the morning service. It was considered " not the thing " for any to communicate then save the aged and infirm. More and more parishes therefore dropped that Celebration in favour of an early one.

Hence came eventually the familiar result of

8.0 a.m. Holy Communion.
11.0 a.m. Morning Prayer and sermon.

Furthermore we may infer that the invention of gas led to the displacement of Evening Prayer from the afternoon till 6.30 p.m. in the towns. The country parishes purchased oil lamps and followed suit. With that displacement went the catechising of children and public Baptism at Evening Prayer. The children met by themselves at their afternoon Sunday school and mothers objected on perfectly rightful grounds to bringing their babies for Baptism on cold winter nights.

Hence therefore the next step of deterioration which led to

3.0 p.m. Sunday School.
4.30 p.m. Holy Baptism.
6.30 p.m. Evening Prayer and sermon.

And this ideal, though it may have much to commend it, is most certainly not that of the Prayer Book which is that of Morning Prayer and Litany as preludes to the great service of the day, the Holy (or Ante-) Communion with sermon, and of Evening Prayer with the catechising of the children some time early enough in the afternoon for mothers to bring their babies to be baptised.

Now all this may seem to some to be off the mark. But it has, in reality, relevance.

For if our reading of the Prayer Book standard be accurate those who seek to bring in the Parish Communion are acting in consonance with that lost standard, whilst those who stick to the conventional services which the 19th century brought us are acting in opposition to it.

And therefore those of us who love loyalty and order, who like to feel that in the Parish Communion they are " praying with the Church " can feel happy and secure and can, moreover, feel inspired to work for the success of the movement for its general adoption.

We have, however, to face facts. For the reasons outlined above we are left with a legacy of services which, in the majority of parishes, is very far from the standard of the Prayer Book. Half a century and more of a triumph of ignorance has created vested interests which possess real power. And we have to beware lest in rebuilding we cast down more than we can build. There is an ignorance with which we have to be tender for it is the ignorance, often, of children.

In the main the practical application of the standard of the Prayer Book involves three different kinds of parishes.

The country parish.

The town parish.

The new districts, springing into existence round all large centres of population to-day.

We can add this to our observation of the problem. In the country parishes the main difficulty is that of conservatism.

In the town parishes it is that of conservatism plus paganism.

In the new districts the difficulty is that of paganism.

Obviously the towns have the most heroic task before them. And yet, even in the towns, the obstacles are not insuperable. With regard to the country and the new districts one may even be optimistic.

Firstly let us consider the country. How can the standard of the Prayer Book, comprising as we believe the ideal of the Parish Communion, be restored ?

What do we find in the majority of English country parishes to-day ?

Probably these services :—

8.0 a.m. Holy Communion with a mere handful of communicants.

11.0 a.m. Morning Prayer and sermon with a representative attendance of villagers, followed on the first Sunday of the month by Holy Communion at noon.

3.0 p.m. Sunday School.

6.30 p.m. Evening Prayer and sermon with less in attendance than at Morning Prayer, but with far more present than at 8 a.m.

Note.—within living memory of the older inhabitants it may well be that the hour of Evening Prayer was changed from 3 till 6.30 p.m. It may even be that the service is still at 3 p.m.

We suggest that the path back to the Prayer Book standard could well follow this order of events.

(*a*) Restoration of Holy Communion to Morning Prayer (at 11 a.m.) *every* Sunday, displacing the State prayers and thus bringing the sermon into its proper liturgical position.

(*b*) The shortening of Morning Prayer by the saying (instead of singing) of the Psalms, except the Venite.

(*c*) The persuading of the Choir to remain for the Communion and the provision of work for them during it. E.g. Hymns, The Agnus Dei, The Gloria.

(*d*) The abolition of any but the briefest of pauses between the end of the Prayer for the Church Militant and the Invitation.

(*e*) The placing of Evening Prayer at 3 p.m. (if it is not already held then) and of the Sunday School at 2.30, thus keeping to the old hour.

(*f*) The normal administration of Holy Baptism only at Evening Prayer.

(*g*) The stressing of the fact that the 8 a.m. Celebration is an additional one only, intended for those who cannot come to the main service. In very small parishes it might be best to discontinue this early Celebration altogether.

(*h*) Eventually the re-introduction of the Litany between Morning Prayer and Holy Communion and separation of these services by pauses.

The ideal of the Prayer Book, the standard of worship set by it, would then have been attained.

Of course there are difficulties in such a scheme. But it is claimed that here, with such modification as local conditions may suggest, is the kind of way by which, within a generation, the transition from the mistakes of the 19th century to the renaissance of the 20th may be introduced in the country.

Now as to the towns. We must recognise the fact that the Prayer Book does not visualise huge semi-pagan populations existent in our parishes. It does not even visualise huge Christian parishes of thousands of people. Indeed the Prayer Book is the handbook in general of the village congregations of which the England of the 16th and 17th centuries was so largely composed.

The drift to the towns had not then commenced. It therefore follows that the practical application of the standard of 1662 to the towns of to-day must not only allow for vast parishes, it must also allow for the existence of thousands of semi-pagan folk for whom the Prayer Book makes no provision.

It is necessary, therefore, whatever our ultimate scheme of services, to recognise these facts. And this means in practical terms something like this :—

(1) An additional early Celebration to meet the needs of those escaping for the day from town to country, as well as to bring the number of communicants into manageable proportions.

(2) The Parish Communion, preceded by Morning Prayer and Litany, with notices and sermon.

(3) A second additional Celebration especially to help those older boys and girls who for various reasons (in particular the paganism of their homes) cannot be persuaded to worship God with the main body of the Family at the Parish Communion.

(4) A simplified form of Evening Prayer (suitable for children and those not familiar with the Prayer Book) at 3.30 p.m., to follow Catechism or Sunday School at 3 p.m. Those bringing their children for Holy Baptism to be present at this service and the Baptisms either to take place in the midst of it or immediately to follow.

(5) Some form of Mission service held perhaps during Advent and Lent in the evening to help " the crowd " to draw nearer to God in worship. This may well take place at 7 p.m., following canonical Evening Prayer (to 3rd collect) at 6.30 p.m.

(6) The creation of week-day meetings which may act as steps by which enquirers may learn more of what the Faith means for the Faithful and should mean for them also.

This would seem to be a possible ideal for many town parishes at which we could aim ; the application of the standard of 1662 to modern conditions.

The actual method of transition from the current " 8—11—6.30 " scheme of services to this standard would vary with the Parish. In some it might come by the establishment of a 9 a.m. Parish Communion, transferring the 8 a.m. Celebration to 7.30 a.m., and awaiting a favourable opportunity to transfer Morning Prayer to 8.15 a.m. with the Litany at 8.45. The way would then be clear for the placing of the second additional Celebration (for young people) at 11 a.m.

In other parishes the method suggested for the country might be followed, leaving the Parish Communion to follow Morning Prayer at 11 a.m.

The point to remember is that it is possible to establish a Parish Communion in almost any parish, provided that, if we cannot arrange one at 9 a.m., we are willing, under pressure of circumstances, to abandon the fast before Communion.

When we turn to the new districts we are confronted with a much easier problem. There it is possible to establish right from the start a tradition which enshrines the ideal of the Prayer Book, except in so far as that ideal is expanded both to allow for the widespread indifference of the age, found in so full a measure in these dormitory areas, and also to allow for ministrations to large populations.

But there are pitfalls here also and those who value the Parish Communion in abstract may fall into them if they are not wary.

What is the first thing to do in a new district ? Many would say " Establish a Sunday School and start Evensong. After that add a Communion service."

We believe that this means a false move at the outset. The very first thing to do before we start Sunday School, Evensong or anything else is to announce and establish a Parish Communion at the hour most convenient to the majority of dwellers in the district. Almost certainly this will mean a 9 a.m. service. Once we have established this all else can and will flow from it. From those who come to the Parish Communion will be drawn the first teachers. From them also will come the first worshippers at Evening Prayer.

The Parish Breakfast, if we are wise enough to start one, will, of course, draw its first supporters from those who have just been to the Parish Communion.

If those placed in charge of new districts would adopt this definite plan they would be saved from all the worries and difficulties which spring from having Sunday School teachers who are only nominal communicants, officers of organisations who fall into the same category, a large evening congregation and a small morning one—and so on—worries and difficulties which are familiar to so many harassed parish priests to-day and which, in the new districts need never develop if only the horse is put before the cart, if only Churchmen are led from the very first to understand that worship in the Parish Communion is the " hearth-fire " of the Family of Christ's Church.

Two final notes.

(*a*) Ante-Communion.

From time to time Ante-Communion has been mentioned above as an alternative to Holy Communion.

There can be no doubt that the Prayer Book of 1662 did visualise this, with occasional Celebrations of Holy Communion, as a standard for many parishes.

But we believe that this was a temporary expedient, necessitated by the special conditions of the 15th and 16th centuries, a standard which had passed away with the particular post-Reformation problems of that age. Hence we need not worry overmuch about the existence of the Long Exhortations.

(*b*) Fasting Communion.

This essay is written from the standpoint that

the necessity of a rigid fast before Communion is not included in our common discipline.

There is no reference to such a fast in the 1662 book. But a rubric appeared in the proposed book of 1928 which states that " It is an ancient and laudable custom of the Church to receive the Holy Communion fasting. Yet for the avoidance of all scruple it is hereby declared that such preparation may be used or not used according to every man's conscience in the sight of God."

That was the view taken by the Upper Convocations of Canterbury and York in 1893 and 1899 respectively and we believe that it adequately expresses the mind of the Church of England. The two Reports conclude as follows :—" That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England."

" In other words, our Church has virtually applied to this matter the principle of St. Paul's teaching on a similar question ; ' Let not him that eateth set at nought him that eateth not ; and let not him that eateth not judge him that eateth, for God hath received him . . . Let each man be fully assured in his own mind ' (Rom. xiv, 3, 5, R.V.)"

And that is precisely why we believe that although in the new districts and some towns it will almost certainly be best to have the Parish Communion at an hour early enough to leave people free to keep the preparation of fasting, it may not be possible or desirable to do this in the country where " shepherding " and other difficulties may be too strong.

Equally the missionary need of a non-fasting Communion for young people at 11 a.m. may be justified by conditions.

What would seem to be unjustifiable is to say " No fast—No Communion," for this attitude not only makes very difficult the possibility of ever establishing a Parish Communion in many Parishes, especially in the country, it proclaims a rigid standard which is not that of the Prayer Book or of the English Church.

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ARE WE TOO PRECISE ? REPLY BY MR. NEVIL TRUMAN.

SIR,—I greatly value your permission to reply, and the most interesting comments of the correspondents. Some herrings have been drawn across the trail by arguments based on things I did *not* say ; where this applies may I ask readers to look up my original letter again ?

As I am in agreement with the bulk of what the corespondents say, may I deal only with disputed points ?

Mr. Wyatt assumes that six candles are used because Rome orders them. This is not always the reason as e.g. the architect may have advised their use. My own advocacy of their occasional use is on artistic rather than on theological grounds.

By all means, Mr. Moss, have an " English " altar of New College type against a blank wall—if you can afford it. I was dealing with the case where there is only a blank wall without a rich tall reredos or high dossal. Mr. Moss evidently agrees with me that something should fill the space, and I believe it may be either a " Roman " or " English " altar, provided a high reredos accompanies it. On the other hand I know of places where an excellent effect is gained by cross and candlesticks against a plain white wall. It depends on circumstances.

I made no mention of Baroque style, and did not advocate gradines, which Mr. Moss brings in more than once, and I must admit that some of his generalisations I find a little sweeping. He appears to state that the Anglican Church is not part of the Western Church. Is this really so ?

Again, his " The two candles are associated with Anglican Independence " needs qualification. They were general all over the Western Church (which included the Anglican), up to the Reformation and even now two candles may be seen in Roman churches both here and on the continent. They are not specifically Roman or Anglican.

" The modern Roman altar was devised for the Tabernacle " again needs qualification. Few (if any) of the high altars of the Roman Basilicas have tabernacles though they have six lights.

Access to the altar from the south may, in some places, be impeded by riddels, e.g. the deacon's or M.C.'s oversight of the book, the lavabo, the mixing of the chalice, and ablutions. This is particularly so where the riddels extend beyond the front edge of the altar.

It is known that by some uneducated minds the clothed crucifix is not understood, but, as Mr. Moss says, there is a place for both the clothed and unclothed figure.

I am really sorry he so stoutly repudiates any desire to become part of Latin Christendom. Surely the reunion of our churches should be the wish of all who seek to fulfil Our Lord's prayer " that all may be one " ?

Mr. Bruce agrees with me that authority does not compel us to have an altar with riddels, two candles and no gradine. My use of the word " English " is open to objection but there seems no other recognizable word for such an altar, and I notice my correspondents also use the term ! May I thank Mr. Bruce for grasping the spirit of my letter so fully.

Theophilus must not attribute to me any wish for the gradine. It is unauthorised, even in Rome, and I made no plea for its use. Where more than two candles obtain, it is customary to light only a pair for non-solemn services.

If Mr. Arnold refers to my letter he will find I did not advocate always six candles. I said sometimes two, or four, or six, and in his last paragraph he gives an example I would support, viz. that there are cases where a reredos is so rich that it might be best only to place the candles on the altar during the actual service—as was done in the Middle Ages.

Finally, may I repeat what I said originally, that I am not an advocate *only* of Western Use or *only* of " English " Use. I plead for a tolerance based on the artistic and practical needs of each particular case and not without regard to historical precedents; and that I submit such views, not as a personal peculiarity, but as the feeling of many eminent architects and scholars.

NEVIL TRUMAN.

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